

of which he also sang with much feeling and fervency. When it was finished, he remarked in a very joyful manner, "this is pleasant."—Mrs. C. then said, "Oh how happy it will be when we unite in singing with the holy angels."

He replied earnestly, "happy—happy—happy indeed." Several times on Saturday afternoon, he sang portions of hymns with much fervor. One of these, which he sang more than once, showed how to the last his heart loved Zion, and longed for its enlargement. It was, "Come thou soul transforming spirit, Bless the sower and the seed," &c.

On the night preceding his death, (Saturday,) he evidently became very weak. Occasionally, however, he broke out with much strength, in such expressions as "Rejoice, rejoice, rejoice, put your trust in Christ." "When shall I get there?" "I shall drop this cloud"—"confidence in Christ." A friend by his bedside, said, if you feel happy in trusting your whole soul to Christ, press my hand. He immediately did so, vehemently. Afterwards he said, "I do love to be with the Lord." "I long to be with the Lord."

When he could no longer utter sentences, he continued to articulate, "happy! happy! happy!" In the very last moment, Mrs. C. said to him, squeeze my hand once more, which he did with much feeling. She said, you have got almost through, dear; I will go as far as the gate of heaven with you, there the Lord will take you. You will have your wish; I shall come very soon, and when I get to the gate, you will be the first to meet me. He then pressed her hand more forcibly, and smiled with heavenly serenity. Soon after, his spirit resigned its tenement of clay, and rose to receive the mansion prepared for him from the foundation of the world.

"Serenely smiles the victor's brow,
Fanned by some angel's blessed wing,
O grave! where is thy victory now?
Triumph death! where is thy sting!"

From the Philadelphian.

CHRISTIAN COURAGE AND DECISION.

The claims of God upon the human heart are so clear, reasonable and just; so urgent, and withal yielding such peaceable fruits of righteousness, that, to a holy being, nay, to ourselves, it must upon reflection be matter of utter astonishment that they should be disputed or resisted. Yet, such is the array of opposition to the living God, and such the despicable usage of the tenderness of his grace in this world, that the human soul seems not capable of a higher effort of moral courage, than that exercised when it espouses the cause of God, and resolves to serve him now and forever. A man stimulated by ambition, goaded on by revenge, from the force of discipline, or cheered by the plaudits of admiring thousands, may rush to deeds of reckless daring; but it is principle alone, a deep sense of moral obligation, the solace of conscious rectitude, that can sustain the servant of the Lord, under those severe trials which are entwined around his profession, and prove a steady light in that darkling road he often travels, unknown, unpitied and unwept.

His victory is not simply over the dread of singularity, which to the eyes of vain and giddy mortals has thrown around religion an air of such repulsion and disgust; nor limited to a disregard of the imputation of Pharisaic pride and sanctimonious self-conceit, so liberally attributed by the world to his meek, self-denying habits. But the high glory of this effort is, that it is a victory over self; a refutation of all the specious reasonings of the carnal mind; an overcoming of the strong and urgent solicitations of his unsanctified heart, and of all those influences from without, that had heretofore governed him with such unbroken and unflinching sway. It is the free, full, cordial, unreserved dedication of himself—all he is; all he has—to God; in opposition to natural propensities, strong prejudices, ancient habits, worldly associations, connections and prospects. It is indeed, the triumph of faith—for 'this is the victory that overcometh the world, even our faith.' And he that thus ruleth his own spirit, shows incomparably more force of mind, and decision of character than he that 'taketh a city'; as he will place upon his brow a crown of glory that will shine with freshening lustre, when the garland of worldly achievements shall forever have withered away.

It is not denied, that this victory is more triumphantly and signally displayed under some circumstances than others. Did this whole community, or the greater part, honor God, engage in his service and strive together in the hope of the gospel, most of the external difficulties to a religious profession would cease. But when, all around, the only solicitude is for fashion and show; the great pursuit is personal aggrandizement and worldly rivalry; the chief pleasures are those which shut out the knowledge of God, and all his gracious influences; the ruling sentiments are those which denounce the life and glory of religion, as wild fanaticism or doting superstition; and all the charities of the domestic circle frown upon its possession, and all hopes of secular advancement wither at its approach, and many ties of tender endearments are dissolved at its touch; whilst on the other hand, all the blandishments of worldly favor, pleasure and glory press along, with beckoning hand and soft persuasive smile, alluring to their embrace—the resolution which the man of wealth and influence, the youth of talent and the blooming maiden make of laying all upon the altar of God, is to be estimated by that standard of mind which looks upon things in their loftiest scale, and judges according to truth. It is the simple but sublime resolution to 'obey God rather than men,' and to serve Him in the gospel of his Son, rather than the 'lying vanities' of a deceitful world.

How little reason have the rich, the literary, the sentimental, the refined, to boast their superior advantages—their independence of spirit, their freedom of action, when they are 'in bonds' to this world; subject to its capricious, despotic sway; and though reason, conscience, the word and spirit of God all point to the road

of safety, are not able, through fear of its jealous eye, to take the first step, to put forth a solitary effort to be free. Like the Jews of old, they may throw back with scorn their reputation of vassalage; but it is because, like the same degraded people, they have not spirit to assert their rights, and are blunted, past feeling to resent their wrongs.

THE INFLUENCE OF THE GOSPEL.

A writer in the London New Monthly Magazine, after candidly avowing his former hostility to missions, and stating that he now cheerfully yields to the conviction forced upon him by the evidence of facts, proceeds in the following firm and unhesitating language, to contrast the past and present state of the South Sea Islands.

Certainly no parts of the habitable globe have ever exhibited a more ignorant, barbarous, and demoralized race, than the Polynesian Islands, while under the dominion of the idolatrous superstitions which governed them for ages.—These dark places of the earth were full of the habitations of cruelty. Infancy and age were alike its victims. There was a perpetual warfare between all their institutions and the well being of society. The latter maintained a constant struggle even for existence, the abominable customs which the former embodied and sanctioned. Population was rapidly diminishing, and the fairest portions of the world were becoming desolate. Man was the only contrast to the lovely scene around him, (and it was perfect,) a moral ruin made doubly hideous by the blooming Eden which exposed and reproached his deformity. But a change, as salutary as it is wonderful, was wrought by an agency, which the philosophers and moralists of civilized Europe were accustomed to regard with derision and contempt.—The principal islands of the Pacific have risen to a state of intellectual and social improvement, which has scarcely a parallel in the history of nations; and all this has been accomplished in the brief space of little more than thirty years, by the generous and self-denying labors of a few individuals who embarked from England, but slenderly endowed with general knowledge, ignorant of the languages, habits, and customs of the people they were destined to instruct, and unaccompanied by the hierarchy of their native land. They were equally destitute of patronage, wealth, and power, but they were men of sound intellect, of patient industry, and, above all, sincerely and ardently devoted to the faith which had constrained them to become missionaries.

The following testimony to the truth of the above statement, merits the attention of all who have been deceived by the studied attempts of the Edinburgh reviewers, and of some American writers, to misrepresent and undervalue the great moral change which has been wrought in these islands.

A French naval officer, in a despatch to his government, dated Batavia Bay, May 15, 1823, says:

"The state of the island of Tahiti is now very different from what it was in the days of Cook. The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry exists no longer; they profess generally the Christian religion; the women no longer come on board the vessels, and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe, and the King confines himself to one wife. The women are also admitted to the table with their husbands. The infamous society of the Arrevoys exists no longer: the bloody wars in which the people engaged, and human sacrifices, have entirely ceased, since 1816. All the natives can read and write, and have religious books translated into their language, printed either at Tahiti, Uitea, or Eimeo. They have built considerable churches, where they repair twice in the week and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages of the sermons they hear."

Another naval captain in the Russian service, in a letter dated as late as 1830, says:

"I was quite delighted with the pious people who have been converted from idolatry. They bear a far larger proportion to the inhabitants than can be found in cities and towns in Europe. What I saw and heard of the Christian devotedness of many of the natives, made me feel that my own religion was of a very low standard. I found alas! that all the natives are not followers of Christ; but as it is in Europe, so it is there, many are still following 'divers lusts and pleasures,' particularly among the youthful part of the population. There were several ships lying near the island (one from London, and the rest from other nations) during my visit; but it appears to me that the generosity of the sea-faring men do not like the glorious change which God has wrought among the natives through the instrumentality of the missionaries, and the reason is obvious."

What the reason here spoken of was, may probably be learned from the following extract from Mr. Ellis' Journal.

"The traffic of prostitution, carried on by the natives with foreigners on ship-board, as well as on shore, is most public and shameless here. But this is a subject on which we must not, we dare not, record what we have seen and do know. The utter abolition of this infamy in the Christianized islands of the Southern Pacific, is one of the most signal triumphs of the Gospel in the history of human wickedness, in any age or part of the world. It is painful to add, (as we have intimated before,) that for this very cause the Gospel and its other triumphs are evil spoken of by many Christians (falsely so called) who visit these seas, and are filled with rage, disappointment and malice, when they find that they cannot riot in licentiousness, as former voyagers did, on these once polluted shores; therefore, do they abhor the change, and calumniate those who have been instrumental in its production."

We shall only add one testimony more: that of Sir Thomas Brisbane late Governor of the colony of New South Wales, whose high official situation offered many opportunities for receiving correct information respecting the state of the islands, and the influence of Christianity on their inhabitants.

"You can declare my favorable opinion, in the strongest terms, of the value I attach to missionary labors, and the incalculable benefits they have conferred on the vast extent of the population of the Islands of the southern hemisphere."

"Captain Gambier, of the navy, stated to me, that he had touched at various of those islands, particularly at Otaheite, where he found the savages who had succored Cook, converted to peaceable Christians."

"Were it necessary, I could add various other testimonials in behalf of the inestimable blessings the missionaries have conferred on mankind."

MASSACHUSETTS PEACE SOCIETY.

The valuable objects of this society are now attracting very marked attention in our city. Thursday evening last week, an adjourned meeting was held in the Rev. Mr. Malcom's Meeting house, Federal street. The speakers who advocated the cause of universal Peace, were Rev. Messrs. Malcom, and Parkman, and Rev. Dr. Lowell, and Wm. Ladd, Esq. We have not opportunity to give a statement of the observations of the different gentlemen, and have only room, for the purpose of introducing a striking incident, to report, that William Ladd, Esq. of Minot, Me. spoke with much effect on the importance of promoting the principles of peace and diffusing them the world over. In the course of his remarks he alluded to many striking facts illustrating the evils of war. The innumerable multitudes that are slaughtered in battle,—the destruction of all morality in a camp,—the profanation of the Sabbath, and the prostitution of the sex, in a camp and in vessels of war, were among the circumstances to which he alluded. Mr. Ladd is the Foreign Secretary of the Massachusetts Peace Society, and is deservedly celebrated for his untiring labors in the cause of peace. In a portion of his address, he alluded to an interview, which he had with Dr. Payson, late of Portland, in the last moments of that venerated saint. At our request, he has furnished us with the account, which we here present for the benefit of our readers, as well as for the purpose of showing what were the sentiments of a Christian minister, in the full and near view of eternity.—*Christian Watchman.*

PEACE ANECDOTE OF DR. PAYSON.

M. Ladd thus observed:—

When the lamented Payson lay on his death bed, he gave a general invitation to all his friends to pay him their last visit. Being very desirous of seeing once more on earth, a near and dear friend, with whom I had taken sweet counsel, and having besides some other motives for a visit to Portland, I went there and put up at a friends house, the next door to Dr. Payson's. Having understood at what time it would be agreeable for me to visit him, I went, and found no person with him, except his wife. He lay extended on the bed perfectly helpless, unable to move hand or foot; his head only being in a measure free from the paralyzing pain which pervaded his whole body; yet on his face, was impressed an ineffable joy and gladness. A greater triumph of mind over matter was, probably, never exhibited. With his body on the rack, he was in an ecstasy of joy. He should soon, he said, behold his Saviour, and was willing to wait his Saviour's time. He was very free to converse, and occupied the time, which might have been half an hour or more. Among other things, he mentioned with satisfaction, a sermon he had preached before the Maine Peace Society. He spoke with the confidence of a prophet, on the success of the cause of Peace, and that, though he should not live to see it, it might. But that he said, was no concern of mine; it was my duty to use every endeavour, and leave the result to God. Among many other things on the same subject, he said, I ought not to consider the weakness of the instrument,—that God often chose to produce the greatest effects by the weakest means.—"If," said he, "I should tell my son to go and turn over a huge rock, he probably would say, 'You know, father, I have not the power.'—Then, if I had the power of God, I should say, 'Go, my son, try every day; and though you have not the power, I have; and it is my pleasure, that that huge rock shall roll over by your instrumentality, but by my power.' So I say to you now, Sir, try every day. The cause will succeed, whether you are to be the instrument, or some other; whether you will live to see the result or not, it is none of your business to inquire; do your duty,—try every day."—These last words of a friend, lying on the narrow isthmus that separates time from eternity, with heaven in full view, and his back turned on the world, have always had a great effect on me; and to them, instrumentally, I very much attribute the support I have experienced in my unwearied perseverance in this holy cause. It seems to me like a voice from the grave; nay, more, like a voice from heaven, addressed not only to me, but to all who shall hear it through me,—urging them to do what they can to abolish the unchristian custom of war, and advance that happy period, "when the sword shall be beaten to a ploughshare, and the spear to a pruning hook; when nation shall not lift up sword against nation, nor learn war any more;" which time shall surely come; "for the mouth of the Lord hath spoken it;" and which he will permit feeble men to be his "fellow workers" to accomplish. Ever since, this solemn scene has had an effect on my mind, and the impression will never be obliterated; and every night, when I lay my head on my pillow, I ask myself, Have I followed the injunction, to "try every day?" If the answer is in the negative, which seldom happens, I write "Tekel" on that day, and conclude in the words of a Roman emperor, that "I have lost a day."

ANDOVER THEOLOGICAL SEMINARY.

The Catalogue for 1832 is just published: Resident Licentiates, 5—Senior Class 38—Middle Class, 36—Junior Class, 79—Total 153.—This is a larger number than any previous catalogue has exhibited. 63 of the students are from Massachusetts—21 from New Hampshire—16 from Vermont—17 from Connecticut—12 from Maine—7 from New York—6 from Pennsylvania—2 each from New Jersey, North Carolina, and Ohio—and one each from Virginia and Illinois.—*Bost. Recorder.*

PREMIUM OF ONE HUNDRED DOLLARS.

A benevolent individual has authorised the undersigned to offer a premium of one hundred dollars for the best Tract, of not less than 12, nor more than 24 pages, which shall be presented previous to July 1, 1832, "On the duty of Christians to do what they can to abolish the custom of War;" provided the same shall be adopted by the Committee of the American Tract Society, in which case the donor pledges himself to give an additional sum, sufficient to perpetuate the Tract. Examining Committee, Rev. Gardiner Spring, D. D., Rev. Elihu W. Baldwin, Rev. Charles G. Sommers, and S. V. S. Wilder, Esq. of New York; and Rev. D. L. Carroll, of Brooklyn. Each manuscript should be accompanied by a sealed envelope, containing the name of the writer, which will not be opened except in case of the successful tract, and may be addressed to the care of Mr. A. Russell, No. 5, Cornhill, Boston, or to William A. Hallock, 144 Nassau Street New-York.

THE GENERAL CONVENTION

OF THE BAPTIST DENOMINATION IN THE UNITED STATES FOR FOREIGN MISSIONS,

Will meet at Rev. Mr. Cone's Church, in Oliver Street, on Wednesday the 25th day of April next, at 10 o'clock, A. M.

By vote of the last Convention, Rev. Wm. B. Johnson, D. D. is to preach the introductory sermon, and in case of his failure, the Rev. Stephen Chapin, D. D.

Societies, or other religious bodies of the Baptist denomination in the United States, which shall annually contribute to the general missionary fund, a sum amounting to at least one hundred dollars per annum, may send one delegate and vote, and for every additional hundred dollars, one additional representative and vote shall be allowed.

By Article XVI. it is provided, that "in case any constituent bodies shall be unable to send representatives to the said convention, they shall be permitted to vote by proxy, which proxy shall be appointed by writing."

HOWARD MALCOM, Sec'y.

Boston, Jan. 2, 1832.

CUMBERLAND BAPTIST ASSOCIATION.

Held its Annual meeting at Rutherford's creek, Maury Co. Tenn., commencing September 24, 1831. The introductory sermon was preached by Eld. Balaam Ezell. Eld. Garner McConico was chosen Moderator.

This Association contains 13 churches, and 919 members. Additions by baptism, 42.

ACKNOWLEDGEMENT.

The Agent of the Baptist General Tract Society acknowledges the receipt of three pledges, of \$100 each, on the plan of the proposed aid to the Society, which were given at the 4th anniversary of the New York Central Tract Society, viz: \$100 by Dr. A. M. Allister, for the Oneida Association; 100 by Rev. E. Galusha, for the First Baptist Church at Utica, making in all 17 shares now pledged. It is hoped that this spirited and noble example of the brethren at Utica will be followed by the churches, and that a sum will soon be pledged sufficient to extinguish the Society's debts, and enable it to resume its operations.

REVIVALS.

REVIVAL AT HEPHIZIBAH BAPTIST CHURCH, CHESTER CO. PA.—It is understood that very happy times have been experienced in this church. Signal blessings have attended the operations of the Sabbath school there, and Christians have been greatly edified in love. Our correspondent there informs us, that one Sabbath school teacher and nine scholars were brought into the fold of Christ; that many parents have been constrained to follow their children in the ways of the Lord, whilst children have become obedient to their God and to their parents, in the great matters of religion. The whole number added to this church within three months, was FIFTY-TWO.—*Chr. Index.*

BEULAH CHURCH.—This is a church attended by the same minister, Rev. J. Johnson, who preaches at Hephizibah. This body also has been much favored with the smiles of the Lord. The number added to it we have not learned; but like its sister church, it is advancing in growth, both of numbers and grace.—*Id.*

ROXBOROUGH, PA.—The Baptist church in this place, which had been in a very destitute and declining condition till recently, is now experiencing a time of refreshing from the presence of the Lord, under the labors of the Rev. D. A. Nichols, who has lately become its pastor. Nineteen have been added to the church by baptism, since Mr. Nichols commenced his labors there.—*Id.*

EASTERN PERIODICAL.—The Scottish and American Missionaries at Bombay, in conjunction with some gentlemen of the civil service, are engaged in the publication of a monthly work, under the title of the *Oriental Christian Spectator*. This first publication of the kind on the western coast of the Peninsula, commenced in January of last year. It contains a brief and digested record of the exertions which are made to propagate the gospel; and original and selected articles on the general subject of Christianity, and on the duty and means of propagating it.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 18, 1832.

MISSIONARY EFFORT.

No facts which have of late come to our knowledge, give us more pleasure, than do the weekly record of the increased feeling and action in behalf of missions; for where the church is fully sensible of the importance of sustaining the great Christian operations of the present period, there is reason to believe that there is a healthful state of piety. Our brethren of the state of New-York, have exhibited no little zeal and liberality in advancing the interests of Zion.—The Baptist Register of the 10th instant gives the proceedings of the "Foreign Missionary Society of Monroe Association," held at Mendon, Jan. 11, 1832. This Society is composed of about 20 Churches.

The Board, in their interesting Report stated, that the amount received the last year, was \$365.36.—This, say they, is cheering—"will not the society raise annually at least \$1000 for Foreign Missions?" To this query, the society responded, by resolving: "That this Society engage, by the blessing of God and the assistance of the churches within its bounds, to raise at least one thousand dollars during the year 1832, sufficient to support three missionaries in Barmah."

To give an earnest of what they will do, after the passage of the above resolution a subscription was commenced, and in a few moments \$418.50 was subscribed, which, with the addition of \$500 pledged by the church at Rochester, made nearly the amount proposed; it was then said, that with but little extra effort \$1500 might be raised the present year. We intend to make further extracts and remarks from the Report of the above named, in our next.

MAGDALEN REPORT.

During the summer of 1831, an Annual Report of the Magdalen Society of New York was published, giving a sketch of the operations of the society, with such suggestions and remarks as the circumstances seemed to demand. The estimated number of females, who led licentious lives in that city, was put down at 10,000. This statement excited the displeasure of numerous individuals, who appeared to be more displeased with the report, than with the conduct of such a society were endeavoring to amend. Public meetings were held, and resolutions were passed derogatory to the good name of such persons as had the honesty to speak the truth on the subject matter before them. Although it may be, that the number was exaggerated, yet there was no reason for believing that any error was intentionally committed. But, if this was the case, was it indicative of a wish to be useful to the unfortunate females, to commence attack upon those who were using their endeavors to do them good? or was it not from a desire to hide and shelter iniquity, that such unwearied pains were taken to render the Magdalen Society odious to the citizens? But said these objectors, the language used was not such as ought to have been employed, and is highly objectionable; this may in part be true, but there is ever a difficulty attending a subject like this, and it may be impossible to prepare a faithful report, without the use of language or ideas which would crimson the cheek of modesty. If we are not mistaken, many strong opposers were men who visit the theatre, the circus, and other places of amusement, where decency is frequently outraged, and where the eye and the ear bear witness to scenes which are narrated in the Report. From such, the exceptions come with an ill grace.

But however unmerited the attacks made on the Magdalen Society, the effects were injurious;—some of its former friends became disheartened, and were unwilling to afford any further pecuniary aid. But notwithstanding the clamor which was raised against the Report, not a few friends were ready to act with the same zeal and decision, as though there had been no excitement; and among these stands conspicuous, Rev. J. A. McDOWELL, who has not only visited the miserable in their abodes of wretchedness, but has endeavored to redeem them from their degraded state, and has now published a pamphlet of 104 pages, entitled "Magdalen Facts," No. 1. It is to be hoped that the excitement has died away, and that the citizens of New York will duly appreciate the labors which have been bestowed, to cleanse their city in some degree from pollution—a pollution so visible, that it needs but a cursory notice of strangers to perceive that it has gone to a fearful extreme. Mr. McDowell has now given his signature to the facts disclosed by him;—there can be but little doubt of their verity.

While perusing the pamphlet above named, we were led to inquire, by what principle does society act in receiving the depraved destroyer of virtue, and peace, and beauty, into its fraternal embraces, while those who have been made the dupes of these men, are shunned as a pestilence, are turned from with loathing, and denied almost every act of civilized life, but that of sepulture, when the spirit shall have gone to God who gave it.

DEATH OF REV. DR. CORNELIUS.

The Rev. ELIAS CORNELIUS, D. D. Corresponding Secretary of the American Board of Commissioners for Foreign Missions, died in this city, on Sunday last, the 12th inst. Dr. C. was quite indisposed when he arrived in this city, from Worcester, on the 6th; he however made an address in the evening, according to previous appointment; and then immediately placed himself under the care of a physician. As the time approached when he was to bid adieu to the scenes of his earthly pilgrimage, he evidenced the excellency of that religion which he had for many years professed; and with humble confidence he committed his soul to Him who died for sinners, and was gathered to the saints. Dr. Hawes preached a very appropriate discourse at his funeral, to a large audience,

on Wednesday afternoon, from John xvi. 24.—
"Father, I will that they also whom thou hast given
me be with me where I am; that they may behold my
glory, which thou hast given me."

PROTRACTED MEETINGS BLESSED.

Extract of a letter from Mr. Daniel Baldwin to the
Editor of the Christian Secretary, dated New Mil-
ford, Feb. 8.

"Our protracted meeting, which was held last
November, will long be remembered by the saint and
the sinner. A number of interesting youth, both
male and female, of respectable standing, having re-
alized that they were lost sinners, unless saved by
the blood of Christ, have followed Him in the
ordinance of baptism. Among those who were bap-
tized was one aged mother of 80; some were but
10 years of age; like the eunuch, they are now go-
ing on their way rejoicing. 'O that men would
praise the Lord for his goodness, and for his wonder-
ful works to the children of men!'"

Note.—We are unable to give the number baptised, be-
cause the writing was defaced by the seal.

By a Communication in the Vermont Telegraph,
we learn that a revival of religion has been enjoyed
in the town of Manchester, Vt. Twenty-five have
been added to the Episcopal, thirty-one to the Bap-
tist, and sixty-six to the Congregational Churches.

Discussion on the Existence of God, and the Authenticity of
the Bible.—Between Origin Bacheiler, late Editor of the
Anti-Universalist, and Robert Dale Owen, Editor of the
Free Inquirer. In two volumes bound in one. Vol. 1,
p. 376. New York, 1832.

We have not seen the work here spoken of, but it
is highly commended in Badger's Weekly Messen-
ger, and the palm of victory is unreservedly assign-
ed to Mr. Bacheiler, at the same time that Mr. Owen
receives commendation for the beauty of his style
and the general freedom of his argument from loose
inveective, and contemptuous language. In a notice
of the same work in another weekly sheet printed in
New York, a disapprobation is expressed, of putting
forth a work of this kind. But there is nothing
improper in the manner of defending the truth;
if there is a spirit of candour, and a desire alone for
truth, manifest in this publication, we believe that
more good than evil will be the result from its circu-
lation. If infidel books will be circulated, would
that each one had appended to it an antidote to the
poison; arguments addressed to the understanding,
appeals made to the conscience, which are calcu-
lated to arrest the poison of Atheism.

The Daily Verse Expositor, for the Acts. By Charles Hall.
"A verse every day, and all the year." 1832.

"Give us this day our daily bread." Twelve and a half
pages. New York: Printed by Clayton & Van Norden, No.
42 William-street.

This is a neat little pamphlet of 36 pages; it has been
pleased with it, so far as we have had time to examine its
pages; it will be of service to those who read it with care.
The great benefit of the verse-a-day system appears to be
that by engaging in it, the mind becomes not only more tho-
roughly, but more certainly imbued with the knowledge of
Holy Writ, which is well adapted to lead the mind to a spiri-
tual and heavenly state. The work before us commences
for the 21st inst. next Tuesday. The following is from the
Prospectus.

This work is intended principally as a commentary for
verse lectors. It will be published in numbers of about 36
pages each, 18mo. The whole book of Acts, will be com-
prised in 18 numbers, making three volumes of six numbers
each.

Terms.—Payment in all cases to be made in advance, with-
out expense of postage to the publisher. Twelve and a half
cents single. Fifty cents per volume of six numbers.
One dollar per dozen.

General Intelligence.

From the New York Daily Advertiser.

LATE AND IMPORTANT FROM JAMAICA.
By the Brig Montello which sailed from Kingston,
on the 27th Jan., we have received copious files of
papers to the day of sailing. We are happy to state
that the insurrection had nearly subsided. The in-
jury to property had been very great: upwards of
150 plantations had been destroyed, loss of property
said to be fifteen millions.

About 2000 blacks were supposed to have been
killed, and 500 led to the mountains.
At one time, it was said 30,000 negroes were under
arms. The greatest exertions are made in all parts
of the island by the Military to preserve order; court
martials are held in all parts for the trial of the blacks.
The Governor had visited several of the disturbed
districts which had produced the happiest effects.
The details given of the destruction of lives and property
is most distressing. On the 23d Jan. Martial
Law was continued for thirty days longer.

From the Kingston Chronicle of the 27th Jan.
LUCIA, Jan. 24.—Since the commencement of
this business, I mean the negro rebellion, five men
have been shot in this town, and several have been
sentenced to receive from 50 to 200 lashes. There
are several prisoners still at the Fort, on whom no
sentence has yet been passed. I have seen an intelli-
gent gentleman, who has just arrived from the
country to-day, who says that the accounts in the
newspapers of the tranquillity of this and neighbor-
ing parishes, is far from correct; he says that noth-
ing but the severest measures can have any effect on
the negroes. On Tryall Estate, out of 360 slaves on
the property, only about 230 had come in yesterday.
The interior of the country remains pretty much in
a similar state.

ANNOTTO BAY.—All remains quiet in this
quarter.

TWO DAYS LATER FROM FRANCE.
The packet ship Erie, Capt. Funk, arrived yester-
day morning, having sailed from Havre on the 2d,
and brings Paris dates of the 1st.
There is no political news whatever. The funds
were a little depressed.

Cholera abated at Smyrna.—Capt. Russel, of the
brig Henry, arrived here yesterday from Smyrna—
left on the 12th of November. The Cholera which
had raged violently there, and had carried off four or
five hundred daily, had abated; the deaths were only
four or five when the 11th left.—Health was nearly
restored.

The following extract from a letter received in
this city, by the American Flower, has been com-
municated to us for publication.—Ed. of the Bee.

Port au Prince, Jan. 11.

"A commercial treaty has just been concluded be-
tween this and the United States government. Com.
Elliot, commanding the frigate, was entrusted with
the management of the negotiations. His ship, to-
gether with two corvettes, remained at anchor for

more than a month in the harbor. His stay here was
celebrated by all the authorities of the city; he in his
turn entertained them on board his noble ship. On
the 1st of January, the anniversary of our independ-
ence, he hoisted the Haytian flag, with a round of 17
guns. He was also present, in uniform, at the usual
ceremonies of the day."

From the London United Service Journal for Decem-
ber.

REMARKABLE TEMPEST IN TURKEY.—Knowing
well, as we do, the highly intelligent source whence
springs the full-winding information relative to the late
extraordinary fall of hail stones in Turkey, we avail
ourselves of the opportunity of extracting the remark-
able particulars from the Literary Gazette.

Extract of a Letter dated October 11.

About seven o'clock on the 5th Oct. as we were
preparing for our daily excursion, we perceived a
black cloud gathering over the neighboring hills, and
heard the mutterings of distant thunder. We there-
fore postponed our walk, and watched the darkness
which was rapidly overshadowing the Bosphorus.—
Suddenly we were surprised to see the water boiling
up like a cauldron, in a particular spot; and before
our surmises were at an end, something similar to a
large paving stone fell into the sea under our win-
dow, and was immediately followed by another. After
gazing at this for a little time, we were startled
by a volley of the same material against our windows,
which in a few moments, shattered them into a thou-
sand pieces. The work of destruction was fairly
commenced, and to avoid the fragments of broken
glass, I rushed into the landing place. Here, how-
ever, matters were worse instead of better: the roof
had been beaten in, and huge masses of ice were re-
bounding from wall to wall. These immense balls
continued falling for about ten minutes; they became
gradually smaller, and the elementary riot concluded
by a common hail shower. The stones were of suffi-
cient weight to perforate the tiled roof like bullets,
and left it as full of holes as a colander; so that the
rain which followed, came pouring into the rooms as
if through a sieve. We measured many of the hail
stones, and found them to be five or six inches in di-
ameter. They were hard lumps of pure, solid ice;
some were round, some angular, as if a number
of smaller pieces were congealed together, while others
seemed to be in layers, like the various coats of
an onion. The heat on the previous day had been
most oppressive; the thermometer stood at 89, and
during the storm it fell to 66. Commodore Porter,
the ambassador from the United States, was going
hence to Constantinople, in his carriage, with presen-
ts to the Sultan, when he was overtaken by this terri-
ble storm. He afterwards declared that he had been
in battles, earthquakes, and dangers by sea and land,
but had never felt in such an awful situation before.
To use his own powerful expression, "it seemed as if
the canopy of heaven was congealed, and had sud-
denly burst open and descended in large masses of
ice." The hand of one of his boatmen was crushed to
pieces. Every one in the carriage silently awaited
his doom, for they expected nothing less than death.

The cloud which carried this destruction passed
over Pera and Constantinople, and shattered all the
houses which the recent fires had spared. I must
not forget to mention, that this evil cloud was limited
in breadth. It passed from the Sea of Marmora to
the Black sea, all along one side of the Bosphorus,
the European shore, and did not touch the Asiatic—
Two men only were killed on the mountains, about
Bucudere, who were working in the vineyard and could
not find shelter.

FRANCE.—Spread of Intelligence.—Of the rapid
spread of intelligence in France, some idea may be
derived from a statistical table for the department
of Seine, which had been published, and in which it
is stated, that towards the close of the fourteenth cen-
tury, there were no more than sixty teachers in Pa-
ris; forty for boys, and twenty for girls; and that it
is not more than forty years ago, that the number of
persons in all France who were able to read, was not
estimated at more than 7,000,000. At the present
time, it is computed that there are upwards of 16,000,000.
In 1770, four reading rooms were sufficient for
the wants of the whole capital. Now there are
about 10,000.

The salary of the Reforming Lord Chancellor of
England Lord Brougham, is no less than twelve
thousand pounds sterling, or ninety thousand dollars
per year.

Pondrous Addresses.—The three addresses to the
King, Ministers, and the House of Commons, in fa-
vor of the Reform Bill, agreed to at the late Reform
meeting of the county of York, were sent up to Lon-
don for presentation. To each address 140,275 signa-
tures were attached; and each of them weighed one
hundred weight, and was 500 yards in length!!!—
London paper.

DEATH OF TORRIGOS.—The distinguished Spanish
patriot Torrigos, who, as our last accounts mention-
ed, had been taken by the guardacostas on leaving
Gibraltar, was shot, with 57 of his friends, in Malaga,
without trial, on the authority of a royal order from
Madrid.

Illumination of Light Houses.—A small ball of lime
only three eighths of an inch in diameter, ignited by
the combustion of oxygen and hydrogen, emitted a
light so brilliant as to be equal in quantity to about
thirteen Argand Lamps, or one hundred and twenty
wax candles; while in intensity or intrinsic bright-
ness, it cannot be less than two hundred and sixty
times that of an Argand Lamp. In the best of the
British revolving lights, as that of Beachy Head,
there are no less than thirty reflectors, ten on each
side. If, then, a single reflector, illuminated by a
lime ball, be substituted for each of these ten, the
effect of the three would be twenty six times greater
than that of the thirty. On account of the smaller
divergence of the former, it would be necessary to
double their number, placing them in a hexagon,
instead of a triangle. In this case, the expense is
estimated at nearly the same. This method was
lately tried at Purfleet, in a temporary light house,
erected for the purpose of experiments, by the cor-
poration of the Trinity house, and its superiority over
all the other lights, with which it was compared was
fully ascertained and acknowledged. On the eve-
ning of the 25th of May, when there was no moon
light, and the night dark, with occasional showers,
the appearance of the light, viewed from Blackwall,
a distance of ten miles, was described as being very
splendid. Distinct shadows were discernible, even
on a dark brick wall, though no traces of such shad-
ows could be perceived when the other lights, con-
sisting of seven reflectors, with Argand lamps, and
the French lens, were directed on the same spot.—
Another striking and beautiful effect peculiar to
the light was discernible when the reflector was
turned, so as to be itself invisible to the spectator.—
A long stream of rays was seen issuing from the
spot where the light was known to be placed, and il-
luminating the horizon to a great distance. As the
reflector revolved, this immense luminous cone
swept the horizon, and indicated the approach of
the light long before it could itself be seen from
the position of the reflector. These effects, how-
ever, on a moon light night, or in hazy weather, cease
to appear.—Jour. of Roy. Inst.

Cholera Morbus.—From the concurrent testimony
of a Board of the most eminent physicians in Russia,
founded on repeated experiments and the most labo-
rative investigation, it appears that the dreadful
 scourge the Cholera Morbus, is not communicable
by means of merchandise. A great many also in-
cline to the belief that it is not contagious at all.
Though on this head, as doubts exist, it has been
deemed prudent to establish a quarantine for per-
sons, of fourteen days—no longer—as the disease will
make its appearance within that time, if it be in the
system.—Frederician.

BROOKLYN, Feb. 8, 1832.

The Superior Court closed its session in this city
on Saturday last. The Hon. Judge Peters held
the Court.

Samuel W. Avery was sentenced to two years con-
finement in the State Prison, for the crime of forge-
ry.

The last case tried to the jury was one of consid-
erable interest, not only to the parties, but also to the
community in which we dwell. It was an action of
assault and battery and false imprisonment, in favor
of Lyman Prince, against Moses Chandler and others.
The cause of action grew out of certain proceedings
at a Camp meeting held by the Methodist connexion,
at Woodstock, September 1830. The meeting was
uncommonly large, and the brethren had taken the
precaution to take a lease of the lands upon which the
tents were erected, and the grounds surrounding
them. Several inconsiderate young men, entertain-
ing some prejudice against such meetings, went to
the place with a view of disturbing these humble,
and we hope, devout worshippers of their Redeemer.
Between 10 and 11 o'clock at night, these persons
came to the camp ground, used indecent language,
and assumed hostile appearances, threatening to rip
up the tents. An officer was procured, who read the
riot act and ordered them to disperse. The Plaintiff
with some others was taken into custody, and con-
fined under the preacher's stand until the next morn-
ing when he was taken before a Justice Court.—
For this confinement, the action was brought. The
defendants belonged to the Methodist order, and just-
ified the imprisonment of the plaintiff, on the ground
that he was one of those who had conspired to dis-
turb these religious devotions, and break up the
meeting. By the proof, the jury were satisfied that
was the plaintiff's object. His connexion with the
rioters being made out, they found a verdict for the
defendants, justifying to the full extent, the imprison-
ment of the plaintiff. In all cases of a riot, if the
rioters do not disperse when the riot act is read, those
engaged in the riot may be taken into custody, and
carried before a proper court for their misconduct.

The influence of a verdict like this, will be felt
wherever it is known. The Methodists have a per-
fect right to select their own place and mode of wor-
ship, and it will no longer be deemed excusable for
those entertaining different views, to go there to dis-
turb or mock them. The law will not justify, but
condemn all those who presume to enter the temple
of worship with such motives, whether that temple
be composed of wood or stone, or be covered by the
starry heavens. We believe all the jurors belong
to other denominations of christians, but no prej-
udice were found to swerve them from the path of duty
nor to withhold from the Methodists, equal protection
in their religious devotions.—Windham County Ad-
vertiser.

United States Mint.—The director of the mint
states that the coinage of the past year amounts to a
little short of four millions of dollars, and consists of
upwards of eleven millions of pieces, viz:

Half Eagles,	140,534
Quarter Eagles,	4,520
Half Dollars,	5,173,660
Quarter Dollars,	398,000
Dimes,	771,650
Half Dimes,	1,242,700
Cents,	3,359,260
Half Cents,	2,200

Of the gold coined, 26,000 dollars worth was re-
ceived from Virginia, \$294,000 from North Caro-
lina, \$76,000 from Georgia, and a little from Ala-
bama and Tennessee.

From the New York Commercial Advertiser.

Earthquake at the North.—The St. Lawrence Re-
publican of the 24th inst. states, that on the evening
of Sunday the 22d, the report of an earthquake was
felt at Ogdensburg, at about half past 11 o'clock.—
"Houses were shaken so much as to awaken many
from sleep; and the tremulous motion of every thing
was painfully perceptible to every person awake.
The rattling of stoves, crockery, and windows, with
the vibration of every thing moveable, together with
a sound like distant thunder underneath the surface
of the earth, was distinctly felt and heard by all who
had not retired to sleep. There were three distinct
shocks, the second being the most violent, at intervals
of about half a minute, and the rumbling noise con-
tinued two minutes." The convulsive movement of
the earth appears to have travelled north, as the quak-
ing was felt at Montreal about an hour after its oc-
currence at Ogdensburg. The Montreal Herald of
the 25th, says, the shock was very distinctly felt in
that city, varied in the degree of its violence in the
different quarters of the town. In some parts there
was a previous, not very loud, but very distinct noise
for some seconds before the shock was felt; this was
the case in the St. Louis and in the St. Lawrence
Suburbs, in which latter quarter a gentleman of un-
doubted veracity affirms, that his attention was par-
ticularly attracted by the sound, which, as he de-
scribes it, was like the passing of an exceeding heavy
wagon, crushing pieces of ice beneath its wheels.
The gentleman rose, and immediately feeling the
shock, was induced to look out at the weather, which
was clear and perfectly serene.

COMETS.—The approaching year, 1832, will in-
troduce to us one of the most extraordinary phenom-
ena which, at so recent a period as the middle of the
fifteenth century, had struck civilized Europe with
dismay. It appears that another comet, and the only
one whose elements have been accurately ascer-
tained amongst the 500 which are supposed to belong
to our system, will pay us in 1832 his periodical visit,
after an absence of 76 years. And what shall render
this comet of 1832 still more remarkable is, that
it happens to be that very one which blazed with a
tail of such immense extent in the year 1456 as it
will also in 1832, occupying an arch of 90 degrees in
the heavens, or half the celestial hemisphere; and
whose singular appearance at that period, together
with the invasion of Europe by the Saracens, and
the complete destruction of the Constantinopolitan
Greek Empire in Asia, so terrified Christian Prince
as to have caused Pope Calixtus to issue a form of
prayer wherever both the Turk and the comet had
been propitiated.

SUMMARY.

More Steamboats lost.—The steamboat Caledonia,
arrived from Louisville at New Orleans, reports that
eleven steam-boats were sunk by the breaking up of
the ice.

The Pennsylvania Spy, of the 9th inst. gives an
account of the breaking up of the Susquehanna, by
which a considerable part of the great bridge over
that river, well known to travellers between Balti-
more and Philadelphia, was carried away. The river
had broke up about three weeks previously, and
all the ice which had descended the current for
the distance of 200 miles unable to force its way
further, had been crowded in a space of twelve miles
in length, above the bridge, forming a dam, in some
places 12 feet above low water mark, and extending to
the bottom. The rains which fell on the 3d and 4th
inst. caused the river to swell, and on the evening of
the 4th Saturday, the ice began to move with a great
crush.

On Tuesday was the greatest rise. On that day,
at about 11 o'clock in the morning, the ice made
another shore; at this time the water rose two feet
higher than it had previously been—9 span or 10 feet
of the bridge were carried away near the Wright-
ville shore; many of the board piles in the lumber
yards on this side were upset, and the two store houses
of Mr. C. Halderman were considerably injured. At
1 o'clock the river had become clear of ice opposite
this place, and it continues so at this time, having
fallen to nearly its natural height. Above the bridge
there is some ice, and below it the dam remains un-
broken.

Great Freshet at Pittsburgh.—An obliging friend
has furnished us with the following letter, dated
Pittsburgh, Feb. 10, 1832.

Dear Sir,—We are at this moment immersed by
one of the highest floods ever known in this place.
The height of the water now exceeds the great flood
of 1801 by about two feet.

The United States sloop Lexington, sailed from
Buenos Ayres on the 11th Dec. for the Falkland
Islands, supposed to protect the American vessels
sailing on those islands, and to relieve some men
(Americans) who were landed from the schr. Har-
veyl, which was captured by the Governor of the
Falkland Islands and carried to Buenos Ayres,
where she remains under seizure.

Church Burnt.—The Presbyterian Church in
Nashville, Tenn. was consumed by fire on Sunday
night, the 29th ult. It was not known how the fire
originated.

Claims on Denmark.—The National Intelligence
of Saturday says:—The Board of Commissioners
under the Convention of Denmark adjourned yester-
day, after a session of about four weeks. We under-
stand the Commissioners decided all the cases pre-
sented by the claimants, and finally disposed of about
one hundred and fifty memorials. The Board press
very earnestly upon the claimants to prepare their
cases for the next meeting of the Board, which is to
commence on the 23d of April next.

In the debate on the slavery question, now going
on in the Virginia Legislature, the speakers dwell
much on the declining prosperity of the South, and
pourtray in glowing colors, the desolation which is
spread over their country. They describe in elo-
quent strains, the depressed condition of the people,
their exhausted resources, their impoverished soil,
their waste and desolate fields, and the forced emi-
gration of their most valuable inhabitants.

The New Orleans papers to the 14th Jan. state
that war is waging between the American settlers in
Texas and the neighboring Indian tribes. Twenty-
three Indians had been killed in one rencontre, and
twenty-one in another.—Nor. Cour.

At Alexandria, D. C. Jan. 27, the thermometer
was two degrees below zero; which a correspond-
ent of the Alexandria Gazette says, is two degrees
colder than he has ever before known in that lat-
itude.

Serious apprehensions prevail as to the fate of Capt.
Ross, who sailed three years since on his North West
Expedition—the whale ships from Davis Straits hav-
ing returned without any intelligence of him.

The Grand Jury of Monroe county have presented
as a nuisance, "the practice of licensing the sale of
ardent spirits in petty grocers."

New Postmaster.—Ulysses H. Brockway, Esq.
has been appointed Postmaster at Hamburg, Lyme,
in the place of E. Pratt, Esq. resigned.

Pedlars.—A bill has passed the Legislature of
Georgia fixing the price of a licence for pedlars with
carriages, at \$200; for foot pedlars \$1000 with heavy
penalties for a violation of the law.

The Hudson Gazette announces that there is not
at this time a single individual confined in jail in Co-
lumbia county on criminal process. One only is
confined on civil process, and that individual for a
debt of very small amount.

Fires.—On Sunday last, the Episcopal Church at
Auburn, N. Y. under the pastoral care of Rev. Dr.
Rudd, was destroyed by fire. It was a neat, plain
edifice, and had been recently enlarged. We pre-
sume the building cost \$4000. A good organ, which
cost \$650 was destroyed.

The Congregational meeting house, in Dorset, Vt.
was consumed by fire on the 30th ult. The fire was
communicated to the building by the embers which
remained after service; the wind burst open the
door, and scattered them over the house.

We learn that the brick tavern house in Hamburg,
Erie county, owned by Messrs. Abbotts, was burnt
on the morning of the 26th ult. Loss from 2000 to
\$3000—no insurance. It is said the fire originated
in a box of ashes, left in a back room.

Hydrophobia.—Mr. Jacob Confer of Frankstown,
(Penn.) died of hydrophobia, on the 20th of last month.
He had been bitten by his own dog, about three
months ago, but then had no idea of the animal being mad.
On the 19th, Mr. Confer was apparently in
good health—that night the first symptoms of the
dreadful disease appeared, and in less than thirty
hours he was a corpse.

Important Trial.—The Bucks County Intelligencer
of last week informed us, that the trial of Mina
and Mrs. Chapman alias Mrs. Mina, was to take
place this week. It will be a trial of considerable
interest.

Duel.—On Wednesday the 25th of Jan. a duel was
fought by William H. Girt, of Union District, S. C.
and Mr. Fair, of Newberry. At the second fire the
latter was shot through the heart. This affair of dis-
honor took place at or near St. Petersburg, Ga.

Novel Duel.—It is stated as a fact, in a Paris pa-
per, that two students in Berlin, who had a quarrel,
agreed to kiss the lips of a person affected with chol-
era, and that the dispute should terminate with the
death of either. They each kissed the lips of the
man, in the last stages of the disease, but neither of
them died. Their friends agreed that they should be
reconciled.

Shocking.—A Mr. Waters, near Jackson, Tenn.
accidentally discharged his musket, loaded with nine
rifle balls, to hunt deer, into the body of his wife, who
died in a few hours.

Pedlars in Virginia.—The legislature of Virginia
have passed a resolution, which increases the license
of hawkers and pedlars of all sorts of wares to \$500.

MARRIED.

In this city, on Tuesday last, by Rt. Rev. Bishop
Brownell, Mr. Daniel Cheney, to Miss Sarah Ann
Bidwell, both of Chatham.

At New Haven, by the Rev. Mr. Cushman, Mr.
Edwin Roberts, to Miss Adeline Potter. Mr. Thom-
as Webster, of Milford, to Miss Bulah Merriman, of
New Haven.

At Preston, Mr. Erastus P. Miner, of Norwich, to
Miss Lucretia Meech, daughter of Stephen Meech,
Esq. of Preston.

At New London, by Rev. Francis Darrow, Mr.
Sabin K. Smith, to Miss Hannah Moore, of this city.
By Rev. Bethel Judd, Mr. Euoch D. Ames, to Miss
Abby S. Holt.

At Danbury, Mr. George Warren, to Miss Susan
M. Starr.

DIED.

In this city, very suddenly, Mr. John Burr, aged
43.

At West Hartford, Mrs. Chloe Crosby, 91, relict
of Mr. Ebenezer Crosby, and daughter of Dr. Nath.
Hooker. She was for many years a member of the
Society of Friends, and died with a firm reliance on
the merits of the Redeemer for salvation.

At Middletown, on Monday morning last, Mr. Eb-
enezer G. Southmayd, 29, son of Mr. Allyn South-
mayd.

At Lebanon, Dec. 24, Mr. John Hayward, of
Cleveland, Ohio, son of the late Dea. John Hay-
ward, of Lebanon.

At Canton, Mrs. Zerusha Case, 77.

At Norwich, Mr. Stephen Starr, 63.

At Middletown, Mr. Joseph Wilcox, 86.

At New Haven, Mr. Giles Pierpont, 98, the old-
est person but one in the town. Mr. P. had five
brothers, one of whom lived to the age of 73, another
to the age of 92, two to the age of 84, and the fifth to

the age of 78. Mr. P. has left a widow aged 88, with
whom he had lived 66 years.

At Johnston, Vt. on the 21st of Dec. last, Rev. Jo-
el P. Hayford, pastor of the Baptist church in that
town.

At Augusta, Oneida Co. N. Y. Nov. 27, 1831, Rev.
Andrew Sherburne, 66. Mr. S. was born at Rye,
once a part of Portsmouth, N. H. in 1765. In 1779,
at the age of 14, with the consent of his father, he
shipped at Portsmouth as one of the crew of the con-
tinental ship of war Ranger. He was twice a pris-
oner to the British, and once spent several months in
the Old Mill prison, in England. He was baptized at
Kittery, Maine, by Rev. S. Lock, in 1790—com-
menced preaching in 1801, and was ordained at Ken-
nebunk-Port in 1803. In 1828, he published a vol-
ume of about 260 pages, detailing the various adven-
tures of his life.

CICERONEAN LYCEUM.

Will be held Monday Eve. Feb. 20, 6 o'clock, at the
Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION.

"Does man, in forming the moral character of a
nation, possess more influence than woman?"

THE 'GOODRICH ASSOCIATION'

Meet at Dr. Hues' Lecture Room, Friday evening
Feb. 24th, at 7 o'clock.

SUBJECT OF THE LECTURE.

"Epidemic Cholera of Asia and Europe."

R. S. KISSAM, Sec'y.

COPARTNERSHIP NOTICE.

NATHAN M. OLMSTED & CALEB CHAPIN
HAVE entered into Copartnership, and will
transact business under the firm of
OLMSTED & CHAPIN.

THEY now offer for sale, at the store lately occu-
pied by C. Chapin, and formerly by Bolles & Day, on
Main-street, a few rods west of the North Church, a
general assortment of

Dry & Fancy Goods,

on the most favorable terms, at Wholesale or Retail.
Their friends and the public are respectfully invited
to call,
Hartford, Feb. 14, 1832. 3w5

JAMES W. JUDD, & CO.

(EXCHANGE BUILDING.)

HAVE taken the store formerly occupied by
Packard & Butler, where they will keep on
hand a constant supply of

POETRY.

The 'Emigrant' was written by Mrs. Sigourney, of this city, to whom was awarded the \$50, which had been offered by the publishers of the Gazette for the best poetic production presented.

From the Albany Literary Gazette.
THE WESTERN EMIGRANT.

Amid those forest shades that proudly rear'd
Their unshorn beauty toward the favoring skies,
An axe rang sharply. There, with vigorous arm
Wrought a bold emigrant, while by his side
His little son with question and response
Beguil'd the toil.

"Boy, thou hast never seen
Such glorious trees, and when their giant trunks
Fall, how the firm earth groans. Rememberest thou
The mighty river on whose breast we sail'd
So many days on towards the setting sun?
Compar'd to that, our own Connecticut
Is but a creeping stream."

"Father, the brook
That by our door went singing, when I launch'd
My tiny boat with all the sportive boys,
When school was o'er, is dearer far to me
Than all these deep broad waters. To my eye
They are as strangers. And those little trees
My mother planted in the garden bound
Of our first home, from whence the fragrant peach
Fell in its ripening gold, were fairer sure
Than this dark forest, shutting out the day."

"What, ho! my little girl,"—and with light step
A fairy creature hastened toward her sire,
And setting down the basket that contain'd
The noon's repast, look'd upward to his face
With sweet confiding smile.

"See, dearest, see
Yon bright-wing'd parrot, and hear the song
Of the gay red-bird echoing through the trees,
Making rich music. Didst thou ever hear
In far New-England, such a mellow tone?"

"I had a robin that did take the crumbs
Each night and morning, and his chirping voice
Did make me joyful, as I went to tend
My snow drops. I was always laughing there,
In that first home. I should be happier now
Methinks, if I could find among these dells
The same fresh violets."

Slow Night drew on,
And round the rude hut of the Emigrant,
The wrathful spirit of the autumn storm
Spoke bitter things. His wailing children slept,
And he, with head declin'd, sat listening long
To the wail of the Illinois,
Dashing against their shores. Starting, he spake—

"Wife!—did I see thee brush away a tear?—
Say, was it so?—Thy heart was with the halls
Of thy nativity. Their sparkling lights,
Carpets and sofas, and admiring guests,
Befit thee better than these rugged walls
Of shapeless logs, and this lone hermit-home."
—No—no!—All was so still around, methought
Upon my ear that echoed hymn did steal,
Which 'mid the church where erst we paid our vows,
So tuneful peal'd. But tenderly thy voice
Dissolv'd the illusion!—and the gentle smile
Lighting her brow—the fond caress that sooth'd
Her waking infant, reassur'd his soul,
That whoso'er the pure affections dwell
And strike a healthful root, is happiness.

—Placid and grateful, to his rest he sank.—
But dreams, those wild magicians, which do play
Such pranks when Reason slumbers, tireless wrought
Their will with him. Up rose the busy mart
Of his own native city—roof and spire
All glittering bright, in Fancy's frost work ray.
Forth came remember'd forms—with curving neck
The steed his boyhood nurtur'd, proudly neigh'd—
The favorite dog, exulting round his feet,
Frisk'd, with shrill, joyous bark—familiar doors
Flew open—greeting hands with his were link'd
In Friendship's grasp—he heard the keen debate
From congregated haunts, where mind with mind
Doth blend and brighten—and till morning ro'd
'Mid the lov'd scenery of his father-land.

THE CHRISTIAN'S TRIUMPH.

AN ANCIENT HYMN.

My life's a shade; my days
Apace to death decline;
My Lord is life; he'll raise
My flesh again, e'en mine.

Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see!

My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.

Sweet truth to me! &c.

My Lord his angels shall
Their golden trumpets sound:
At whose most welcome call
My grave shall be unbound.

Sweet truth to me! &c.

I said sometime, with tears,
'Ah, me! I'm loath to die!'
Lord, silence then these fears;
My life's with thee on high.

Sweet truth to me! &c.

What means my beating heart,
To be thus shy of death?
My life and I sha'n't part,
Though I resign my breath.

Sweet truth to me! &c.

Then welcome harmless grave!
By thee to heaven I'll go;
My Lord his death shall save
Me from the flames below.

Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see!

From the Presbyterian.

THE IMMORTAL.

—'Well,' said the sage, 'speak, and thy request shall be granted.'

'Venerable father, I replied, long have I bemoaned myself that the decree has gone forth, 'all must die.' The scholar toils at his studies, and when the pleasures of a hard earned fame begin to glow within his bosom, they are suddenly chilled by the touch of death. The merchant laboriously accumulates wealth: but an inevitable doom deprives him of the enjoyment of his treasures. And so of all earthly pursuits—death blights each prospect and curtails each pleasure. And I too, venerable father, have felt the saddening influence of obtruding reflections upon my mortal condition. I have eagerly sought happiness, but in the midst of my most pleasurable moments, the sudden thought of my inevitable fate has repressed my hilarity and clouded my mind with melancholy and gloom. The invasions of the last malady—the lingering pains—the convulsive throes of expiring nature, and then—the strange, inexplicable and dreadful change which succeeds—these thoughts poison life, and a thousand times have I exclaimed, oh! that I had never begun to live! Cheering would the sun shine—and glorious and desirable would be the earth as a habitation for man, were there no death. Father, I desire immortality.'

'Reasonable is thy desire, said the sage, and it is already gratified. Thou hast commenced thy existence, and thou shalt never cease to exist. This world is the first stage of thy being, and according to thy election, it may be eternally perpetuated in bliss or woe.'

'Oh venerable father, this I have often heard; but it is death which I wish to escape. Give me immortality on earth.'

'My son, says the sage, little dost thou understand the import of the request; but I have promised and will not retract. Drink the contents of this phial, and neither disease, old age nor death shall assail you.'

I eagerly took the draught, and the sage disappeared.

A strange tumult of joyous feelings swelled my heart under the consciousness that I should never die. I seemed to have entered upon a new existence; nature assumed a new aspect, and the exuberant joyousness of my heart burst forth in the exclamation, 'Happy, thrice happy! no longer shall I indulge sorrowful reflections; I am immortal, and my pleasures shall be immortal too. Death shall no longer afflict me, nor the grave appal. Ye fountains of earthly enjoyment! pour forth your everlasting streams, that I may gratify my capacious desires.' I accordingly became a sensualist; and as I was no longer deterred by the dread of death, I gave myself up to the unlimited indulgence of all my natural appetites. I became a voluptuary in the fullest sense of the term. My companions were those who were disposed to indulge in every excess, and to tax their nature to the utmost. I learned the arts of a seducer, and became a libertine; I tasted the excitement of gambling, and became an adept; I reared my tastes with the choicest viands; my ear drank in the enchantments of music; and every object was sought which was attractive to the eye; in a word, I revelled in pleasure, and rejoiced that I was immortal.

Years rolled past, and each successive year furnished some new reason to distrust the permanency of my pleasures. I discovered the impossibility of securing universal respect and esteem. Enemies, at every turn conspired to thwart some favorite project, and the most select associates of my revels often betrayed an insincere attachment. A thousand disappointments afflicted me, and all the arts which I had so well studied, and so sedulously practised, could not at all times secure their objects. My sensual cravings grasped at many things which were hopelessly beyond my reach, and the thought diminished my esteem for those which were attainable. I had fulfilled half a century, and there was no cessation of vigor, but the images of the past began to rise up in unpleasant array. I had steeled my heart against remorse; yet still was I disturbed at the quick crowding thoughts of the unhappy and innocent victims, which I had betrayed and ruined. Many had died friendless outcasts from society, hopeless in their despair, and loudly accusing me with their expiring breath. Others were still lingering upon earth in incurable wretchedness, and arising from the same cause. No art could debar such visions, or abstract from them the unpleasant reflections they awakened. Besides, I was doomed to see the companions of my debauchery, one after another, dropping into the grave. Some fell by apoplexy, and some by their own hand; some died in madness, and others by loathsome and consuming distempers; while those that remained, exhibited in their countenances the deep furrows of premature age and imbecility, or the unsightly and bloating effects of habitual intemperance. Their society became fatiguing; for I had heard repeated, even to disgust, all that they knew—all that they had to say; and when I supplied their place by young associates, I soon found that these novices knew not the art of interesting one who had travelled so often the round of sensual pleasures.

A crisis was approaching, and I dreaded its occurrence. I had nearly completed my century, and although I felt not the chilling influence of age, for I was yet a youth, my pleasures were fast failing to interest and delight. The cup was placed to my lip, but an invincible disgust prevented the draught. I had resorted to every fountain—I had drunk of every stream—I had become acquainted with each variety of enjoyment. The road had been so often travelled, that it became irksome, and the dull monotony of repetition induced satiety. I earnestly longed for some new pleasure; yes, I would have given a premium for the slightest modification of my long accustomed pursuits. But it could not be. The same forms of beauty could charm no longer—music struck discordantly on my ear—the shows and pageants which had once rivetted my gaze, had lost their brilliant

coloring, and although my physical powers for enjoyment remained unimpaired, I was fatigued by their monotonous exercise, and to my despair I found that sensual and voluptuous habits lose their zest in proportion to the excess of their indulgence. I felt as if I could have courted pain for variety, or embraced death for the sake of its oblivion.

The second century had commenced, and a change of pursuits was determined upon. I thought the cultivation of my intellectual nature would create a new source of pleasure, and prove more congenial to my immortal condition. I became addicted to study and felt relief from the pains of the satiated sensualist. I sought the richly stored library, and chose it for my home and temple. My assiduity was unbounded, and I thought to acquire knowledge was to be happy. I mastered all languages—I treasured up all the stores of philosophy—I became acquainted with the history of men and events, from the earliest periods of time—I deeply studied the principles of the sciences, and became an adept in all the arts. Nothing escaped my search—whole libraries were devoured, and the undiminished vigor of my immortal state, sustained me under the most prodigious efforts. But before my second century was completed, I found the doom of disappointment tracking me in these my chosen pursuits. I discovered that the extent of what was known, was not to be gauged by the multiplicity of books, and that a vast proportion of them were but repetitions of what had preceded them—new structures formed from old and borrowed materials. I found, too, that the capacity of the human mind in its present connection with a material body, had its limit, and that when filled, it could contain no more. The goal was in sight, beyond which I could not pass, and I was grieved. Besides, the ten thousand conflicting theories—the innumerable contradictory and irreconcilable statements—the truth and falsehood which I had imbibed in my unbounded reading, and which memory tenaciously retained, kept the mind in a perpetual ferment unfriendly to enjoyment. I was learned, it is true, beyond a parallel,—deeply and profoundly learned; but this exposed me to the envenomed shafts of jealousy, and my superiority, instead of veneration, awakened envy.

But a severe grief remains to be told. I had assiduously expended a century in acquiring knowledge, which placed me beyond the contact of congenial souls. When ignorant, I could choose from the multitude, many as ignorant as myself—when learned, according to the common estimate, I could still select congenial associates; but when I had far surpassed the ordinary bounds of knowledge, I had virtually excluded myself from the sympathies of the world. I sought the most celebrated for their learning; but I seldom found them skilled in more than one favorite science, whilst ignorant of the rest. The linguist was a mere linguist, the mathematician, a mere mathematician; and neither perfect in their chosen studies. If such was the case with the learned, how did the mass of society appear? Alas! I found I was living among children, and I was sorely disgusted with those, who scarcely able to babble the alphabet of the sciences, nevertheless plumed themselves upon their superior knowledge; superior truly, but superior only to the gross ignorance of the countless herd of mankind. I felt a sense of painful solitude amidst a bustling world, and found that in much knowledge there was much sorrow. I had made many singular discoveries in the sciences and arts, and with these at length, I determined to astonish the world. They were prepared with the nicest accuracy, set off with all the arts of eloquence, and published for the information of mankind. Bitter was my disappointment! They were too far in advance of human knowledge—they were not comprehended or cared for, by the multitude, and were ridiculed as visionary, by the learned! I cursed my learning, and wished that death would release me from a world so deeply immersed in ignorance.

I had already advanced into my third century, and resolved to attempt the search of happiness in new pursuits. I accumulated wealth—I built a splendid mansion—I indulged in all the splendors of princely state—I sought and obtained political distinction; but these gratified only for a brief season, and as the charm of novelty disappeared, they were found to be but empty baubles.

I tried the efficacy of social relations. My wife was chosen for her beauty, accomplishments, and mental endowments. For a season I was happy, and as my sons and daughters grew up around me, I flattered myself that I had at length discovered the secret of happiness. Vain hope! many afflictive domestic incidents occurred, but no one to be compared for its painfulness, to that which arose from the fact of my immortality. I was doomed to see the once beautiful partner of my bosom fading into wrinkled age, and second childhood, and my once blooming sons and daughters tottering under the weight of years. I was still as susceptible as ever of social enjoyments, but those who were to impart them, and participate in them, were left with affections chilled by the winter of age. Should I repeat the experiment? Nothing could induce me. The recollection of blighted joys was too painful to wish a repetition of the scene. My third century was completed. I had witnessed the deaths of all whom I had loved. I was in a world of strangers, and bitterly deplored my doom as an earthly immortal. Disgusted with life, I tried to die, but I was doomed to witness the dull monotony of day and night, of summer and winter, of sunshine and storms; to behold generations springing up and perishing; to hear the silly and discordant laugh of the reveller, or the loud laments of the broken hearted.

Death seemed to be my only refuge, but I was sternly forbid to enter its portals. I flew to the field of battle, and sought the fate which others vainly endeavored to shun. My prowess became conspicuous; but my life was charmed against the stroke of the deadly weapon, and I was filled with remorse at the butchery and slaughter, which I had occasioned. I returned sor-

rowfully to the city. The plague raged—thousands fell victims—consternation was pictured on the face of the living; but in vain did I seek the infection and breathe the poisoned atmosphere; my life was charmed, and I wept that I could not be laid with the heaps of the slain.

My fourth century was completed. I had lived too long—the customs of society had been undergoing perpetual mutations, and the scenes of life had been demonstrated to be a vain show. Many bitter recollections troubled me, and my soul was deeply humbled. I bethought myself, at length, of my forgetfulness of God; and in sincere contrition of spirit I turned myself to him. As a Christian, I thought myself happy; and many years were tranquilly spent in the spiritual worship of the Most High. But my happiness was remote from perfection; for I was still encumbered with a body of sin. Daily infirmities demanded daily repentance, and the struggles of the Christian warfare seemed to be intolerable when eternally perpetuated. The Apostle's declaration sounded to my soul like a knell—'If in this life only, we have hope in Christ, we are of all men most miserable!' I had seen many Christians, whom I had chosen as my beloved associates, finish their course with joy, and lay hold upon eternal life. I had heard them, when dying, express their joyful hopes and blissful anticipations; and how earnestly did I long to wing my flight to purer regions, where temptation and sin should be unknown, and where my weary soul might be at rest from its labors, and enjoy a congenial happiness in the presence of its Creator and Redeemer. And thus I completed my fifth century.

In the dawn of a summer's day, extending my walk to the green fields of the country, I became absorbed in serious and sorrowful meditations. Suddenly the sage, from whom I had obtained the sad secret of my immortality stood before me.

'Son, said he, hast thou learned the import of thy request, and art thou contented with thy condition?' 'Venerable father, I replied, a sorrowful experience of five centuries has taught me the folly of my request, and with unfeigned earnestness, I pray thee to recall thy gift.'

'Son, my gift is beyond recall. Thou must continue immortal.'—The sage disappeared, and the horrible intelligence overpowered my senses. *****
Is it a reality or a dream? Reader, it matters not—the moral is the same. Learn humbly to acquiesce in the allotments of Providence. Imagine not that thou art wiser than thy Maker, whose infinite mind directs the concerns of men and has wisely ordered that the period of human existence on earth should be brief, that we may learn to extend our views, and aspire after an immortality in Heaven.

CHILDREN'S DEPARTMENT.

From the Christian Advocate & Journal.

KNOW THOU THE GOD OF THY FATHER.

Children, you have been taught to believe in the existence of a supreme Being, called God. This belief is well founded; for there certainly is such a Being. Look around you on the fair face of creation. Every thing, from the loftiest mountain to the smallest grain of sand, from the tallest cedar to the feeblest herb, and from the largest animal to the minutest insect, point to the Hand that made them. They all speak the same language, and say, "We were made, and the hand that formed us is Divine!" He that can look on the glory of the starry heavens, and on the beauties of this variegated earth, and can still permit himself to believe that they have no Maker, is not wise. "The fool (and he only) hath said in his heart, There is no God."

But we have testimony in favour of our belief in the existence of God still more full and satisfactory than that of the works of creation. We have a "sure word of prophecy," the Holy Scriptures, by which we are taught that "God is," and that he is "King of kings and Lord of lords." It is from the Bible that we learn the existence and perfections of the Supreme. I hope my young friends possess this holy book, and that you love to read and to meditate on its sayings. Now, supposing this to be the case, permit me to ask, What are the ideas which you have formed of God?

This is a very important question; for if your views of him be not proper, that is, if they be not scriptural, you can never worship and serve your Creator acceptably. In conversing with some children—even of larger growth—I have found them entertaining very erroneous views on this subject. They supposed God to have "a body and form something like man," and to "reside at a great distance from our world," &c. Now these are very incorrect ideas. It is true, we frequently read in the Bible of the eyes, the ear, the mouth, the arm, the hand, the feet, &c. of the Lord; but remember, children, these are only figures of speech when spoken of God.—Therefore, when we meet with these or similar words, we must not suffer ourselves to be led into error, by forming to ourselves ideas of him as possessed of body, members, or even form.

Nevertheless, these figurative terms are very instructive when they are rightly understood; and they are designed to give us proper views of "the invisible Godhead," by bearing reference to things with which we are familiar, that is, things which we see and possess. We will explain a few of them.

"The eyes of the Lord." When we meet with this, or similar phrases, we must not suppose that God possesses such organs as those with which creatures see the objects around them. But they are intended to teach us that he sees every thing, and knows every thing perfectly. Nothing can escape his notice. God's knowledge of what takes place is not prevented by the darkness of night; for "the darkness and the light are both alike to him." Nor can any event or action in any part of the world escape his notice; for his "eyes, as a flame of fire, go to and fro in the earth." Remember, then, that you can go to no place, and can do no act, but God must know it. "Can any hide

himself in secret places, and I shall not see him? saith the Lord."

By "the ear of the Lord" we are to understand nearly the same thing. He is perfectly acquainted with every word that is spoken.—His people can make no prayer to him without his knowing it; for "his ear is open to their prayer." The wicked can say nothing against him, his cause, or his people, but he knows it. And wicked children can utter no foolish or sinful words that God does not hear. How awful is this truth! The great God sees all things, and hears all things, because he is every where at the same instant of time.

"The mouth of the Lord." This is a mode of expression which we often meet with in the Bible; and the simple meaning of it is, that God has certainly given us his words. The sayings contained in the Bible are the words of God; for "holy men spoke as they were moved by the Holy Ghost," and "all Scripture is given by inspiration of God." Hence, from the scriptures we may learn the mind and will of our Creator, and may be as much assured of its truth as if we heard his voice from heaven. Children, remember that when you read, or when others read the bible you hear the words from "the mouth of the Lord."

"The arm of the Lord" is a phrase that we meet with in the scriptures. The words are figurative, and are intended to teach the power of God. Hence, when the sacred writers wish to instruct us in the omnipotence, the power, and the government of God, they make mention of the arm of the Lord, by which we are to understand his infinite power. This power or "arm of God" is for the punishment of evil doers, and it is pledged for the help and salvation of such as obey his voice. "His arm is not shortened that it cannot save."

We read of "the hand of God," and by this form of expression, we are taught his providential power and preserving care. The curiously formed hand is the member of the body by which man preserves and keeps fast that which is in his possession. Hence, by the hand of God we are to understand that providence by which he keeps, protects, and preserves all such as commit themselves to his holy care and keeping, &c.

Again—when we find the term feet ascribed to God, the figure ought to instruct us that he can, and will "come forth" to the rescue and help of his people, and also that he will "come forth" against the workers of iniquity. To blind and short sighted mortals, God may appear as at a distance; but he will certainly show himself to them as if he had feet to bring him near. And "who shall abide the day of his coming?"

By reading the Scriptures carefully and with prayer, you will obtain just notions of the nature and attributes of the blessed Supreme.—He is a pure Spirit, and every where present at the same moment of time—in heaven above and on earth beneath. He is infinite in knowledge. He knows every thing that is done, and spoken, and thought, in every part of the universe! He is eternal, "without beginning of days or end of years." He did always exist, and he will always continue to exist! There is no limit to his power. He rules in the armies of heaven, and does his pleasure upon the earth. He lighted up the mighty globes which sparkle in the heavens, and he could quench their light with equal ease. So great, so infinite, and so glorious is the Lord God Almighty.

Remember, children, that Jehovah is also infinite in what are called his moral perfections. He is too holy to "be tempted with evil," or to "look on sin with allowance." He is just; therefore he will "do to every man according to his works," and will "by no means clear the guilty." And yet this holy and righteous Being is infinite in goodness; for "he is good unto all, and his tender mercies are over all his works."

Finally, let me entreat you to study the character of the Creator as he is revealed in the holy Scriptures, and let me persuade you to seek his favor, and to engage to do his will in the morning of your days. If you adopt this course God will be your friend through all the journey of the present life—and when he shall call you hence, he will receive you up to himself in heaven.

THE COLORED BOY.

In an African Sabbath School, one day, a teacher had but two scholars in his class. One boy had selected a book from the library, while the other found much difficulty in getting one to suit him, and at last said, he wanted the book that his little mate had chosen. The other boy no sooner heard of this than he said, "he may have my book if he wants it, and I will take another." But this did not satisfy him—he still looked sullen and hesitated whether to take the book or not. The other boy again replied, "Don't be offended, now—don't be wicked," and he finally took the book.

Let me now inquire, how many of my readers would be as willing to yield to their little mate, as was this little colored boy? Although he wanted the book very much himself, he permitted his teacher to give it to the other child, thus setting a good example for other children to follow.—S. S. Instructor.

GALILEE.

This country would be a paradise, were it inhabited by an industrious people, under an enlightened government. Vine stocks are to be seen here, a foot and a half in diameter, forming by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Es-draon are occupied by tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at nightfall calls them home.—Edinburgh Cal. Lib. No. 4.

Solomon has said "there is nothing new under the sun;" and perhaps destruction has caused as much novelty as invention; for that is often a revival, which we think a discovery.